

strike their knees together as if they were *broken*, (sie biegen zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb שָׁבַע.

NIPHAL חִזְבָּן (which is identical in form with Piel and Niphal of the verb חִזֵּן), fut. חִזְבָּן, pl. חִזְבָּנִים—(1) pass. of Kal No. 1, *to be broken*, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, *to be broken down with fear, to be confounded*. Often with the synonym אֶלְיוֹן, as Deut. 31:8, חִזְבָּן לֹא תִּירְאָה, “fear not, neither be confounded;” Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by נִפְגַּשְׁ before the person, Jer. 1:17; Eze. 2:6; 3:9; 11:2 before the thing, for fear of which one flies (compare יָרַא No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 3:5,

“מִפְנֵי שְׁאֵלִי נִתְחַת הָאָהָרָן” “and he feared my name,” stood in awe of it.

PIEL—(1) intrans. (but with an intensive power) *to be broken* (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, *to frighten*, Job 7:14.

HIPHIL חִזְבָּנָה, fut. חִזְבָּנָה, with suff. אֶלְיוֹן, once חִזְבָּנָה, Hab. 2:17, for חִזְבָּן (see Lehrg. p. 369), rarely like regular verbs חִזְבָּנָה Jer. 49:37.—(1) *to break, to break to pieces*, Isa. 9:3.

(2) *to frighten, to put to shame*, Jer. 1:17; 49:37; Job 31:34. (Arab. أَخْتَى to be terrified, put to shame.)

Derivatives, חִזְבָּנָה, חִזְבָּנִים, pr. n. חִזְבָּנִים, and —

חִתָּה m.—(1) *terror*, Job 6:21.

(2) [Hathath], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [Teth, LXX. in Lam. τῆθ, θίτ], the ninth letter of the alphabet; as a numeral, *nine*; whence ט 9 + 6 is written instead of ט 15. The name of this letter [“is uncertain. It is commonly explained to mean”]

a serpent (Arab. طَبَّطَ a serpent), to which it has a resemblance in figure in several Phoenicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). [“Others make it something rolled or twisted together, חִתָּה from the root חִתָּה, Arab. طَبَّطَ, so Lee; or perhaps it is Egypt. *tōt*, hand; all these views accord well enough with the figure of this letter in the Phoenician alphabet; see Monum. Phœn. p. 30.” Ges. add.]

As to the pronunciation of this letter, ט is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from ט whether aspirated (*th*, θ) or smooth (*t*, *r*): in the same manner as בּ, בֶּ' uttered at the back part of the palate towards the throat, differs in sound from בּ, whether aspirated (*ch*, χ) or smooth (*k*, *g*). The new opinion of Ewald, who holds ט to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (θιτός, θήτρα) and its place in the alphabet agrees with ט, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phoenicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature (ט = E; ט = H; ט = O; ט = A).

(2) Ewald refers to the ט, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render ט by τ: Τάττος Σαρανάς, τη Τεβίας, Αἴγυπτος Γαρφαλαῖος; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ט, and for Θ, Λ, as Τιμόθεος Ταύτας, Τιτος Ταύτης.

To this letter there correspond in the Arabic alphabet ط and ط, but more often the former; the latter, which is almost a sibilant, commonly answering to the Hebrew ט. Compare the roots טוֹר, טָלָק, טָרָח.

It is changed—(a) with צ, see that letter.—(b) ט, as טִמְנָה, טִמְנָה to seize, טִמְלָה, טִמְלָה to kill, טִמְעָה, טִמְעָה to err.—(c) with צ, which see, page CLXXX, A.

טָאָב Ch. to BE GLAD, followed by לְ Dan. 6

24. Syr. طَابَ id. See טָבָב No. 3.

[טָאָבָב see طَابَ and also طَابَ.]

טָבָב Chald. good, i. q. Hebr. טָבָב. Dan. 2:32; Ezr. 5:17, בְּהִנְלָבָב “if it seem good to the king,” i. e. if pleasing. Compare Est. 1:19; 3:9.

טְבָאֵל in pause (**טְבָאֵל**) ("the goodness of God," or, "God is good." Syriac form for **טוֹבָאֵל** comp. **טוֹבִיָּה**, [Tabeal, Tableel], pr. n. Syriac — (1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. — (2) of a Persian governor in Samaria, Ezra. 4:7.

טְבַבָּה an unused root. Syriac **טַבַּת** Aph. i. q. Hebr. **דְבַבָּה** No. 2, also, in a good sense, to spread a good report. Hence **טַבַּת**.

טְבוּלִים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from **טַבַּל** to dip, to which corresponds Arab. **طَمِل** to die. I prefer taking it from *Aethiop.* **ጥብስለሁ**: to twist round, to twist round with bands.

טָבֵר m. *lofty place, summit*, from the root **טָבַר** i. q. **אָכַר**. Jud. 9:37; **יְדָרִים** **קָעֵם** **טָבֵר** **הָאָרֶץ** (verse 36, "they come down from the height of the land." Eze. 38:12, "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. **הָרִי יְשָׁרָאֵל** Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. **גְּזָבָע** *Aeth. ገብረ፡* a mountain. LXX., Vulg., translate **טָבֵר** *umbilicus*, as though it were the summit of the belly. Compare Talmud **טְבִיבָאֵר** the navel.

טְבַבָּה — (1) *TO KILL* (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb **זָבַח** is used, which see. (*Aeth. ባጥቃት*: to kill, to cut the throat. Arab. طَبَخْ to cook, to roast, compare **אֲבָטְחִים**.)

(2) *to kill, to slay* men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, **טְמַבֵּחַ** and the following words—

טְבַח m. *a slayer*, hence—

(1) *a cook*, 1 Sa. 9:23, 24. Arab. طَبَخْ id.

(2) *an executioner*, hence *one of the king's guard*, whose business it was in the East to inflict capital punishments. **טְבָאֵל** 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and **שְׂלָמָנִים** Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapüji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

טְבַח Chald. i. q. Heor. No. 2, *an executioner* hence *one of the king's guard*, Dan. 2:14.

טְבַחַת m. suff. **טְבַחַת** —

(1) *a slaying of cattle*, Prov. 7:22; Isa. 53:7; also *slaughter* of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) *slain beasts, banquets so prepared*, Prov. 9:2; Gen. 43:16; compare **טְבַח** No. 1.

(3) [**Tebah**], pr. n. of a son of Nahor, Genesis 22:24.

טְבַפָּה f. *a cook*, 1 Sa. 8:13.

טְבַחַה f. i. q. masc. — (1) *a slaying of cattle, slaughter-house*, Ps. 44:23; Jer. 12:3.

(2) *slain beasts, and banquets prepared from their flesh*, 1 Sa. 25:11.

טְבַחַת [*Tibbath*], pr. n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written **טְבַח**; see this latter word.

טְבַל fut. **טְבַל** TO DIP, TO DIP IN, TO IMMERSK, followed by an acc. of the thing, and **בְּ** before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. TO IMMERSE ONESELF. 2 Ki. 5:14, "he went down **וְטַבַּל** **בְּיַדְךָ** שְׁבַע **פָּאָטִים** and dipped himself in the Jordan seven times." (Chald. **טְבַל**, Arab. **طَمِل** id.)

NIPHAL, pass. Josh. 3:15.

Hence **טְבֻנוּם** and —

טְבַלְיָה ("whom Jehovah has immersed," i. e. "purified"), [**Tebaliah**], pr. n. masc., 1 Chr. 26:11.

טְבַע — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence TO IMPRESS A SEAL, TO SEAL. (Arab. طَبَعْ), whence **טְבַעַת** a seal. (Kindred is **צְבָע**, צְבַע to dip into, to immerse, *Aeth. ገመ፡* id., also **טְבַל**). The primary syllable is **טְבַ**, which has also in the languages connected with the German, the signification of depth and dipping; compare Goth. *dip*, Germ. deep, tief; also *boufan, taufen, stippen*, Ital. *tuffare*. In Gr. δύπτω, and by a softening of the labial, δένω, besides, with the letters transposed, βαθίς, βαθύς. Compare Adelung, iv. 544.)

(2) intrans. TO SINK, TO BE DIPPED, PLUNGED, AS IN CLAY, A DITCH, FOLLOWED BY **בְּ**. Psa. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9; "her gates **טְבַע** בָּאָרֶץ שְׁעִינָה" "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

וְנִזְבַּעַת הַלְּאָנוּ בְּכֶן "and the stone sank (i. e. was infix'd) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טְבֻעַת plur. טְבֻעֹת constr. טְבֻעַת f.

(1) *a seal, a seal-ring*, Gen. 41:42; Est. 3:10; see the root טְבַעַת No. 1.

(2) *a ring* of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טְבֻעֹת ("rings"), [Tabaoth], pr. n. m., Ezra 9:43.

טְבַר an unused root, prob. i. q. טַבַּר to heap up, hence טְבַרָה which see.

טְבַרְמָן (for طְבַר לִרְפָּנוֹ, "who pleases Rimmon" ["for Rimmon is good"], as to טְבַר רִמְמָן the Syrian Idol, see that word), [Tabrimmon], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טְבַת (perhaps i. q. طَبَّاتْ "renowned"), [Tab-bath], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טְבַת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Tôbît (in la Croze Tôbît; in Cod. Vienn. Tôbît. Arabic طَبَّاتْ), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טְבָרָה adj., constr. טְבָרָה sometimes טְבָרָה Job 17:9; Prov. 22:11 [separated in Thes., see טְבָרָה], *pure*, specially—(a) *clear*, opp. to *filthy* (as to a garment), Zech. 3:5.—(b) *unmixed, unalloyed*, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to *unclean, polluted*, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12. —(e) "a pure heart," Job 14:4.

Subst. *purity*, Pro. 22:11.

טְבָרָה fut. טְבָרָה.—(1) *TO SHINE, TO BE BRIGHT*, like the kindred root טְבָרָה, אֲצֵבָרָה. [“Syr. جَنَاحٌ noon, Ch. 阿提巴 id.”] Hence No. 1, טְבָרָה.

(2) *to be, or to become clean, or pure*—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to טְבַרְמָן Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طَهُرُ to be pure, clean, specially from the catamenia; cogn. طَهُرُ to be manifest, to be conspicuous. *Aethiop.* አጥበሬ፡ to purify, to wash one's self in water.)

PIEL טְבָרָה, fut. טְבָרָה.—(1) *to purify, to cleanse*, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mat. 3:3.

(2) *to declare some one or something clean*—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(b) in a moral sense, Ps. 51:4.

PUAL, *to be cleansed* [“part. fem.”], Eze. 22:24.

HITHPAEL הַטְבָרָה and טְבָרָה *to cleanse one's self*, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טְבָרָה.

טְבָרָה m.—(1) *brightness, purity of the air, or heaven*, Ex. 24:10.

(2) *purification*, Lev. 18:4, 6.

[טְבָרָה (with Cholem pure) const. i. q. טְבָרָה m. *purity*, Job 17:9; Pro. 22:11, ‘ך.’.]

טְבָרָה m. *splendour, brightness, majesty*; compare the root No. 1. Ps. 89:45; סְפָרָה תְּבָרָה “thou hast made his brightness (or majesty) to cease.” The verb חַשְׁבָּה with וְ following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, “thou hast made to cease, that his brightness should be no more;” or, as I should prefer to take it, it is a pregnant construction for, “thou hast made to cease (and takest away) from his brightness.” But as nouns of the form טְבָרָה are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have טְבָרָה, from the common word טְבָרָה. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Abar. Ezra and Kimchi, regarding Dagesh in this word to be euphonie, and וְ to be formative; so that טְבָרָה or טְבָרָה (as it is found in some copies) would be for טְבָרָה, from the noun טְבָרָה. [The pointing of this word varies in different copies. See De Rossi.]

טְבָרָה fem.—(1) *purity of heart*, 2 Ch. 30:19.

(2) *purification, cleansing*, Lev. 13:35; 14:4. דְמִי טְבָרָה “blood of purification”=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

טוֹבָה or **טוֹבָה טוֹבָה** an unused root; prob. to be *miry, clayey*; whence Arabic طُوبٌ clay. [This root is rejected in Thes., see טוֹבָה.] Hence —

PILPEL נִמְנַמֵּת to take away clay (compare תְּמַזֵּן to take away ashes, from תְּמַזֵּן), as in the Talmud אֲמַמֵּת, and אֲמַמֵּת, which latter may also be derived from טְמֵן Isa. 14:23; תְּמַזֵּן "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadrilateral form, which may be called a secondary root, is derived the noun found in the same passage, אֲמַמְתָּה.

טוֹבָה pret. טָבָב; (for the future, the form טָבָר, from יָבַב is used.)

(1) TO BE GOOD (Arab. طَابَ Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id."], compare טָבָב, טָבָב). Only used impersonally in the following phrases — (a) טָבָב it is good for me, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by לְ id. 1 Sa. 20:12. Job 13:9, הַטָּבָב קַיְמֵן it is well for you that.—As to the passage Job 10:3, see letter b.—(b) טָבָב בְּעֵינֵי it is good in my eyes, i.e. "it pleases me," Nu. 24:1. In the later books it is followed by לְ 1 Chr. 13:2. Est. 1:19; אַסְמָלָה הַטָּבָב טָבָב "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by לְ Job 10:3; קְנַתְּהַטְּבָב לְ "does it please thee?" So Vulg. Ch.

(2) to be beautiful, pleasant, Numbers 24:5; Cant. 4:10.

(3) to be cheerful, merry (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

HIPHIL הַטָּבָב — (1) to do well, to do something rightly, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) to do good to some one, to confer benefits, Eze. 36:11.

(3) to make fair, to adorn, Hos. 10:1.

(4) to make cheerful, Eccl. 11:9. בְּחִילָבָב, from יָבַב, is more commonly used.

[Derivatives, the following words, and pr. n. לְאַטְבָּה, and טְבָרְמָה.]

טוֹבָה f. טָבָב adj.—(1) good, in various senses—
(a) physically, as a good (i.e. fertile) land, Exod. 3:8; a good tree, 2 Ki. 3:19; good gold, i.e. pure, Gen. 2:12.

(b) מְתֻמָּצֵץ, good, kind, upright, Isa. 5:20; and

neutr. goodness, uprightness, kindness. טָבָב he acted well, he lived honestly, Ps. 34:15; 37:3; Ecc. 7:20. עֲשֵׂה טָבָב אֶם to shew kindness to some one, Gen. 26:29. לְטָבָב to be kind towards some one, Lam. 3:25. טָבָב עַמְּךָ a man of a kind eye, i.e. merciful, opp. to עַמְּךָ, Pro. 22:9, where see LXX. Vulg. by λιτόρης, wicked, evil, Prov. 18:5; 20:23. טָבָב by אַנְבָּב

— Often used — (aa) of a good, i.e. a happy lot, compare No. 4. קַיְמֵן הַטָּבָב לִי "it is well with me," Ecc. 8:12, 13. טָבָב לְנוּם, לְהַמָּם that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 3:39 (properly for לְלִרְוחַת טָבָב לִי, as in עַמְּךָ, גְּזַרְתִּי? לְעַמְּךָ?). טָבָב well for me! Psa. 119:71; Lam. 3:27. טָבָב in a good sense, for welfare (compare טָבָב), often in medial phrases, Psal. 119:122; Deut. 30:9.—(bb) טָבָב בְּעֵינֵי פָּה good in the eyes of some one, what pleases some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, קַיְמֵן הַטָּבָב בְּעֵינֵךְ "do to her that which seems good to thee" = do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by קַיְמֵן Ecc. 2:26; and לְ Job 10:3 [but see verb]; Deu. 23:17.—Adv. well, very good, 2 Sa. 3:13; Ru. 3:13, and subst. something good, that which is good, Job 7:7; placed as a genitive after a noun, as בְּרוּכָה טָבָב a blessing cf. good, for a good blessing, Pro. 24:25.

(2) goodly, fair, beautiful, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of קַיְמֵן Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) pleasant, agreeable, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, טָבָב בְּעֵינֵי sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. קַנְתָּה הַטָּבָב sweet calamus, Jer. 6:20.

(4) well off, prosperous, happy, comp. No. 1, (aa); Isa. 3:10; Jer. 44:17. Ps. 112:5. "O happy man." Ecc. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. كَيْ تَوْبَ حَكَرَقْ O the blessings of.—Often used for Heb. אַשְׁרִי, see Matt. 5:9, Pesh.)

(5) distinguished, great, excelling. Ps. 69:17, קַיְמֵן "for great is thy loving-kindness."

Ps. 109:21 (comp. Ru. 3:10). Syr. كَيْ تَوْبَ حَكَرَقْ adv. very.

(6) cheerful, merry, Est. 8:17; 1 Kings 8:66; בְּלִבְבָב טָבָב with a merry heart. Ecc. 9:7.

(7) [Tob], pr. n. of a region beyond Jordan, Jud. 11:3; 2 Sam. 10:6; apparently, i. q. Τούβιον, LXX Vat. Τύβιον, 1 Macc. 5:13.

טוֹבָה אַדְנִיָּה [Tob-adonijah], pr. n. m. 2 Chr. 17:8.

טוֹבָה מִזְבֵּחַ m.—(1) goodness. Ps. 119:66. מִזְבֵּחַ "goodness of intelligence," good understanding;

the goodness, i. e. the kindness of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) concr. *that which is good, or best of anything, i. e. the best part, Gen. 45:18, 20. טְבַב הָאָרֶץ, the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:18.*

(3) *goods, i. e. wealth, property, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.*

(4) *beauty. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19, אֱלֹהִים בְּלֵיטָבִי. [But is this the sense of the passage? See No. 1.]*

(5) *welfare, happiness, Job 20:21; 21:16; Prov. 11:10.*

(6) *with the addition of לְבָב gladness, cheerfulness. Deu. 28:47; Isa. 65:14.*

טוֹבָה f.—(1) *that which is good. תְּבֻנָה for good, Nehemiah 5:19, “remember me, O my God, תְּבֻנָה for good,” i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.*

(2) *the goodness, kindness of God, Ps. 65:12.*

(3) *goods, wealth, Ecc. 5:10.*

(4) *welfare, happiness, Ps. 16:2; 106:5.*

טוֹבִיה & טֻבִיה (i. q. טְבַב הָאָרֶץ) *“pleasing to Jehovah”, pr. n. Tobiah, [Tobijah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.*

טוֹרָה—(1) i. q. Arab. طَوِي TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast, i. q. Arab. طَوِي, whence طَوِي hunger, طَوِي hungry, famished. Properly, to be twisted, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طَوِي الْأَحْسَانَ عَلَى الطَّوِي to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.*

Derivatives, מְטוּרָה, مְטוּרָה.

טוֹרִיךְ TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طَارَ Med. Ye II. to cover over with fat, see Kamüs, p. 328. Compare in the western languages, *téγγω, tingo, tünchen.*) Isaiah loc. cit. the pret. is טָרַח for טָרַח (as if from טָרַח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טָרִיךְ, טָרִיחָה.

טוֹמֵט an unused root, see טִמְטָה. [“Arab. نُمُطَتْ to collect.” To this root in Thes. are referred טִמְטָה and טִמְטָה.]

טוֹמְפָתָה pl. f. bands, fillets, especially those worn by the Jews at prayers (יְלִמְפָתָה, φαλακτήρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טְמַטְתָּה, טְמַטְתָּה a bracelet, a frontlet. This word is for קְרַבְלָה like קְרַבְלָה for קְרַבְלָה, כְּרַבְלָה for קְרַבְלָה, כְּרַבְלָה, Syr. طَمَطَّة, Lehrg. p. 869 Root טְמַטְתָּה, which see; and not טְמַטְתָּה, to which the signification of binding has been hastily attributed.)

טוֹל unused in Kal. Arab. طَال Med. Waw, to BE LONG.

HIPHIL to throw down at length, to prostrate (der längre lang hinwerfen, comp. Isa. 22:17); to throw, to cast, as a spear, 1 Sa. 18:11; 20:33; to cast out as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; to send forth a wind, Jon. 1:4.

HOPHAL, to be prostrated, Ps. 37:24; Job 41:1; to be cast as a lot, Prov. 16:33; to be cast out, Jer. 22:28.

PILPEL טְלִטְלֵל i. q. Hiphil, to prostrate, to cast forth, Isa. 22:17.

Derivative, טְלִטְלָה.

טוֹרָף an unused root. Arab. طَاف Med. Waw, to surround.

Hence טְמַטְפָתָה bands, as if girdles.

טוֹרָה an unused root, like the kindred roots טְרַח, טְרַח to surround (see Hartmann's Linguist. Einleit. p. 82). Hence יְטַרְתָּה [טְרַח, طَرَّاح] [“Arab. طَرَّاح”].

טוֹרָה m.—(1) a wall around about, a fence, an enclosure. Eze. 46:23. (طور a boundary, طور a fence.)

(2) a row, as of precious stones. Ex. 28:17, seq.; 39:10, seq. [“Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things.”]

טוֹרָה Ch. m. a mountain, a rock. Dan. 2:35, 45; i. q. Heb. גַּת. Syr. جَاتِهِ id. [“Arab. طَرَّاح”]

טוֹרִישׁ TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

שְׁוֹבֵן, a word appropriated to birds of prey, whence *Schösser*, *Schöpfer*, the English word *to toss*. Job 9: 9, אַל־אֶלְעָלָל בְּמִזְרָחָל (With this corresponds Syr. شَوْبَنْ used of the flying of an eagle or vulture, for Hebrew שְׁוֹבֵן Jer. 48:40; 49:29; Pael, Deut. 32:11; Job 39:13; Teman, a lofty or vehement flight.)

טְמָרָה Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root טְמָרָה i. q. Heb. טְמָרָה No. 2, to fast, to abstain from food, which see. ["The form is like קְרָנָה from קְרָנָה."]

טְמָרָה unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. طَمَّا to spread out.

טְמָרָה PILEL part. קְפֻחָה קְרָנָה those who draw the bow, i. e. archers, Gen. 21:16 [i. e. in this passage a bow-shot]. As to the form, comp. טְמָרָה, Hithp. קְרָנָה. The שׁ is omitted.

טְמָרָה masc. a mill, worked by hand, Lam. 5:13; Root טְמָרָה.

טְמָרָה m. pl. *tumours of the anus*, haemorrhoidal *mariscae*, protruding from the anus (see טְמָרָה), protruding through tenesmus in voiding. 1 Sam. 6: 11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in קְרָנָה for קְרָנָה which seems to have been thought a less decent word. Hence Syriac טְמָרָה to suffer from tenesmus, طَمَّا, طَمَّا, طَمَّا tenesmus with flow of blood, Arabic طَمَّرَ.

טְמָרָה pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root טְמָרָה II. to cover over with fat. Compare חֲלֵב No. 2. Used equally with נְגָדָה and קְלִיָּה as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is בְּשָׁבֵב the mind. Whatever be the meaning ascribed to this passage, the word נְתָמָה must have the same meaning as in Ps. loc. cit.

טְמָרָה (טְמָרָה Isa. 44:18), see טְמָרָה.

טְמָרָה TO CRUSH SMALL, with an acc., Ex. 32:20; specially to *grind* in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. طَمَّنَ, Aram. טְמָרָה, id.) טְמָרָה "to grind the face" ["*person* not *face*." Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare נְגָדָה. Job 31:10, תְּמַמְּנִי נְגָדָה "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek μύλλειν, Theocr. iv. 58, Lat. molere, permolare, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat. i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence טְמָרָה and the two following words.

טְמָרָה f. a mill worked by hand, Ecc. 12:4

טְמָרָה pl. f. those that *grind*, the grinders, or *molar teeth*. Arab. طَمَّانَة, Ecc. 12:3.

טְמָרָה an unused root, which I suppose to have had the same meaning as הַמְּקָרָה (ה being changed into the harsher letter מ), طְמָרָה to be, or become conspicuous, to *shine forth*, *hervor*, zum Vortheil kommen. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. طَمَّرَ to pant under a load, also used of alvine straining, with derivatives in the same sense. Arab. طَمَّرَ id.]

Hence טְמָרָה which see.

טְמָרָה m. covering over, *plaster*, Tünche, Eze 13:12. Root טְמָרָה.

טְמָרָה masc.—(1) *clay*, *loam*, Isa. 41:25; Nah. 3:14.

(2) *mud*, *mire*, Psalm 18:43; 69:15. (Ethiopic גְּמָדָה: clay, Arab. ضُوِيْطَةٌ clay collected in the bottom of a pond, from ضُوِيْطَه to gather.)

טְמָרָה Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, טְמָרָה חָמָרָה "earthenware." (Syriac and Arab. طَمَّانَة, طَمَّانَة, id., whence the denominative verb طَمَّانَ Med. Ye to daub with clay, to form out of clay.)

טְמָרָה fem.—(1) *a wall*, *a fence*, round about, Ringmauer, i. q. טְמָרָה No. 1, from the root טְמָרָה to surround.

(2) *a place fenced off by a wall or hedge*; hence—(a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

טְמָרָה in pause לְטְמָרָה suff. לְטְמָרָה m. *dew*, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 32:2; Isaiah 26:19; Zec.

8:12. (Arabic طَلْ light rain, *Aethiop.* ጥል: dew.)
Root טָלַל No. I.

טָלַם Chald. id. Dan. 4:12.

טָלַת TO PATCH, TO SEW UP. (Chald. טָלַת id.)
Joshua 9:5; גְּלֻלֹת מִקְרָאֹת “patched up shoes.”
[But this belongs to Pual.]

[Kal, pass.] Part. טָלַת *spotted*, having large spots
like patches on a garment (comp. Germ. Fleck, which
signifies both a spot and a patch, i. q. Flecke, whence
flecken). Gen. 30:32, seq.; Eze. 16:16.

[PUAL part. Josh. 9:5; see above.]

טָלָאִים see טָלַם and טָלַת.

טָלַח an unused root, i. q. טָלַם to be fresh, comp.
Gr. θάλλω.

Hence טָלַח and—

טָלָה m. a young lamb, 1 Sam. 7:9; Isa. 65:25.
(Arab. طَلَّا a young animal of any sort, especially
a new born gazelle. *Aeth.* ጥል: a kid, Syr. حَنْدَى
a boy, حَنْدَى a girl; [ταλιθὰ κουμί. Mark 5:41].

טָלַטְלָה fem. a casting forth, Isa. 22:17. Root
טָלַם *to cast*.

I. q. טָלַת, only in plur. masc. טָלָאִים for טָלַיִם
(compare Lehrg. 575) *young lambs*, Isa. 40:11.

טָלַל I. Arab. طَلَل, *Aeth.* ማጥለ: to moisten
gently, as the earth with dew or showers.

Hence טָלַל dew.

II. טָלַל i. q. טָלַל No. III. Arab. طَلَل II. TO OVER-
SHADOW, hence to cover over.

PIEL טָלַל to cover, especially with beams or planks
(elsewhere קָרַה), Neh. 3:15. Compare Gen. 19:8,
אֶל קָרְתִּי.

PILPEL טָלַל is from אֶלְלָה, which see.

טָלַל Chald. i. q. Hebr. No. II.

APHIEL טָלַל אֲטָלַל to take shelter, Dan. 4:9.

טָלַם an unused root. Aram. טָלַם, Arab. ظَلَم, ظَلَم,
Aeth. ጥልመ: to oppress, to do wrong to. Hence—

טָלַם (“oppression”), [Telem], pr. n. of a
town in the tribe of Judah, Josh. 15:24; in the
opinion of Kimchi and others, the same as is called
in 1 Sa. 15:4, אֲלָיִם טָלַם (young lambs). [(2) pr. n. m.
Eze. 10:24.]

טָלַמְנִין (“oppressed”), [Talmon], pr. n. m.
Ezr. 2:42; Neh. 7:45.

טָמֵן inf. טָמֵן (Lev. 15:32)—(1) to BE OR TO

BECOME UNCLEAN, TO BE POLLUTED (Syr. حُكْلَى,
which follows the analogy of guttural verbs, to
pollute, حُكْلَى polluted, comp. Lat. contumino, attumino,
intumino). Especially used of uncleanness in a
Levitical sense both of persons and of animals (whose
flesh was not to be eaten, see Lev. 11:1—31); also
of things, as of buildings, vessels. Opp. to טָהָר. Lev
11:24, seq. Followed by הַ to be unclean by any
thing. Levit. 15:32; 18:20, 23. [“Also to defile
oneself, followed by הַ with any thing, Ps. 106:39;
Eze. 22:4.”]

NIPHAL טָמַנְנָה part. plur. Eze. 20:30, 31,
pass. of Piel, to pollute one's self, as a woman by adul-
tery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom
or idolatry, Hos. 5:3; 6:10. Followed by הַ of the
thing with which any one is defiled, as with idols,
Eze. 20:43; 23:7, 30.

PIEL טָמַנְנָה—(1) to pollute, to defile, Lev. 15:31,
hence—(a) to profane a land with wickedness
Lev. 18:28; 20:3; the temple, Ps. 79:1; the high
places (בְּגִתְּהָן) i. e. to destroy them, to take them
away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman,
or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by
the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's
self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. טָמַנְנָה i. q. Niph. to pollute one's self,
followed by הַ (Lev. 11:43; 18:30) and הַ (Lev. 11:
24; 21:11) of the thing with which any one is
polluted.

HOTHPAEL טָמַנְנָה id. Deu. 24:4.

[Derivatives the following words.]

טָמֵא f. טָמֵא adj. impure, unclean—(a) in a
Levitical sense as to persons, animals, and things,
Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job
14:4. טָמֵא polluted of name, infamous, Eze.
22:5.

טָמֵמָה f. Mic. 2:10 [sometimes taken as inf. of
verb], and—

טָמָה f. uncleanness, pollution, Lev. 5:3;
7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch.
29:16. Plur. const. טָמָאות Lev. 16:19. [Used in
Levitical and moral senses like the verb].

טָמֵת i. q. טָמַת; at least some of the forms of this verb follow the analogy of verbs **תָּמַת**. So—

NIPHAL טָמְתָּם; Lev. 11:43, and Job 18:3, טָמִינָה “we are unclean in your eyes,” i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take טָמֵת to be the same as טָמֵת, טָמֵא to be stopped up, i. e. to be stupid. Vulg. *sorduumus*.

טָמֵת (cogn. to **תָּמַת**) **TO HIDE**, Josh. 2:6; Job 31:33; specially under the earth, **to bury**, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. טָמֵת Psalm 140:6; 142:4; טָמֵת Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. בָּלֶבֶשׂ טָמֵת a hidden abortion, Job 3:16. Followed by ? to hide for some one, to reserve for him. Job 20:26, בָּלֶבֶשׂ טָמֵת אֲתָּנוּ “all darkness (or calamity) is hid (reserved) in his treasures.” A play of words is here to be observed in the use of the cognate words טָמֵת and טָמֵא. Similar is Deut. 33:19, טָמֵא טָמֵא חֹל “the most secret of the hidden things of sand” (to be understood of glass [??]). Facetiously used, Proverbs 19:24, טָמֵת יָדָן טָמֵת “the slothful man hides his hand in the dish.” The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, **to hide one's self** underground, Isa. 2:10.

HIPHIL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of **immersing**, as found in many roots beginning with the syllables טָמֵת, טָמֵם.]

Derivative טָמֵטָן.

טָמֵנָה an unused root, perhaps i. q. Arab. وَصَنْ

to twine, to weave, as a basket, whence طَمِنَةٌ a basket. Hence טָמֵן. [In Thes. this root is rejected, and the noun stands as a primitive.]

טָמֵן [const. טָמֵנָה] m. **a basket**. Deut. 26:2, 4. (Ch. טָמֵן id.)

טָמֵן unused in Kal. Aram. טָמֵן to be soiled, to be dirtied.

PIEL, **to dirty, to soil**, Cant. 5:3.

טָמֵעַ i. q. הָמַת **TO GO ASTRAY**, Aram. طَمِعَهُ to sit on a camel, ظَمِينَ a loaded camel, ظَمِينَ a camel's saddle. Compare **טָמַת**.

HIPHIL, **to lead astray**, Eze. 13:10.

טָמֵעַ—(1) **TO TASTE** (as in all the cognate languages)—(a) **to try the flavour**, Job 12:11.—

(b) **to taste, to eat a little**, 1 Sa. 14:24, 29, 43; Jon. 3:7.—(c) **to perceive by the taste or flavour**, 2 Sa. 19:36. Metaph.

(2) **to perceive mentally [or spiritually]**, Prov. 31:18. Psalm 34:9, קָרְבָּן יְהֹוָה “צָעַם אֱלֹהִים קָרְבָּן יְהֹוָה taste (perceive) and see that Jehovah is good.”

Hence the words immediately following, and טָמֵעַיִם.

טָמֵעַ Ch. id.

PAEL, **to give to taste**, i. e. to eat, Daniel 4:22; 5:21.

טָמֵעַ m.—(1) **taste, flavour** of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) **metaph. taste for judgment, discernment, reason** (as in Lat. *sapere, sapiens, sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. טָמֵעַ אִשָּׁה סְרֻת פָּעָם “a woman without discernment,” Prov. 11:22. טָמֵעַ שְׁגָה פָּעָם “**to change one's reason**, i. e. to feign one's self mad, Psalm 34:1. טָמֵעַ קְשָׁרִי פָּעָם who give an answer intelligently. Prov. 26:16.

(3) **the sentence of a king; hence a royal decree**, Jon. 3:7. See Chald.

טָמֵעַ m. Ch. i. q. Heb. No. 3, **a decree, mandate**, Ezr. 6:14. More frequently used is—

טָמֵעַ m. Chald.—(1) **taste, flavour**; specially, pleasant. Dan. 5:2; בְּטָמֵעַ חַמְרָא “in the taste of wine,” i. e. in his cups, whilst drinking.

(2) **intelligence, reason**, Dan. 2:14. יְהֹב בְּטָמֵעַ נָאָסָה לְעָמֵד שְׁמָעַת שְׁמָעַת שְׁמָעַת to give account, Dan. 6:3. שְׁמָעַת שְׁמָעַת שְׁמָעַת holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

(3) **sentence, royal edict**, Dan. 3:10, 12, 29. בְּטָמֵעַ שְׁמָעַת to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. טָמֵעַ שְׁמָעַת שְׁמָעַת שְׁמָעַת holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

I. **טָמֵעַ** **TO PIERCE THROUGH** with a sword. (Arab. طَعْنَةٌ id., طَعَنَنْتُ pierce through, طَعْنَةٌ stroke. Chald. Pael, id.)

PUAL pass. Isa. 14:19.

II. **טָמֵעַ** **TO LOAD** beasts of burden, Gen. 45:17. (Aram. طَمِينَ, طَمِينَ to be laden. Arab. طَعْنَةٌ VIII. to sit on a camel, ظَمِينَ a loaded camel, ظَمِينَ a camel's saddle. Compare **טָמַת**.)

טָמֵעַ m. with suffix טָמֵעַ collect. **little children, boys and girls**, so called from their brisk and trip-

ping gait (from the root טַבֵּחַ, compare עֲזֵלָה), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, מִצְבְּתָה וְשָׁהָם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי גָּדֵלֶת "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

טוֹפֵח unused in Kal. Syr. פְּחַטֵּה to spread out. Cogn. טַבֵּחַ.

PIEL טַבְּחַת—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in ulnis [Engl. to carry in the arms]); denom. from **טוֹפֵחַ** No. 1, Lam. 2:22.

Derivatives, טַבְּחַתָּה, and the words immediately following.

טוֹפֵחַ m.—(1) properly, the open hand, *the palm*, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, בְּמַעַן טַבְּחַת נְצָחָה הַיּוֹם "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (*Kragsteine*), 1 Ki. 7:9. LXX. τὰ γείσα.

טוֹפֵחַ m. i. q. **טוֹפֵחַ** No. 1, *a palm, a handbreadth*, Ex. 25:25; 37:12; Eze. 40:5, 43.

טוֹפֵחִים m. plur. a verbal noun, from **טוֹפֵחַ** No. 2, bearing in the arms, carrying children, Lam. 2:20.

טוֹפֵל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. δόλον πάρτειν, *sue* dolos, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, עַל עַל "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. אַתָּה מַלְאֵךְ עַל־עַל "ye devise (and would add) upon him words of falsehood." (Arabic طَفْل to frame speech artfully, compare Gr. φάπτειν ἔπη, whence φάψθως.)

טוֹפֵקַר m. Jer. 51:27, plur. טַבְּקָרִים Nah. 3:17, a foreign word, a *satrap*, a *governor* of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorsbach and Bohlen (Syr. p. 90), تَابِسَر a military leader, and

this is better than what Ewald supposes (Heb. Gram page 520), تَابِسَر prince of height, from تَابَ and سَر [“Bohlen, in his posthumous sheets, compares Sanscr adhipac'ara, king's legate.”] In Targ. Jonah. Deut. 28:12, it is the name of a certain superior angel.

טוֹפֵף, Arabic طَفْلَه, TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (trippeln), to walk with short steps, used of the walking of children (hence טַבֵּחַ), also of women loving display. It once occurs Isa. 3:16, הַלְּקָה וְטַבְּפָנָה קָנִינָה, where Luther follows the sense happily enough: sie treten einher und schwängen, i. e. to wag, to waddle, like Saad. تَحْطَرَنْ, Ch. طَفَّلَتْ. (Arab. طَفْلَه and طَفْلَه to be quick, as a horse, to amble; see Schröder, De Vest. Mulier. page 127. Kindred words are tappen, trappen, and its diminutive trippeln.)

[Derivative, טַבֵּחַ.]

טוֹפֵר Ch. pl. طَفَّلَيْنَ m. i. q. Hebr. טַבֵּחַ—(1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

טוֹפֵשַׁת TO BE FAT; metaph. to be inert, stupid; compare παχύς, Lat. pinguis. Psa. 119:70. (More frequently used in Chaldee.)

טוֹפֵת ("a drop"—גְּדֹקָה, root טַבֵּחַ), [Taphath], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טוֹרֵד TO THRUST; Lat. trudo (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, טַבֵּד מִזְדֵּחַ "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. طَرَد to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. טַרֵד i. q. Conj. I.)

Hence pr. n. טַרֵדָה.

טוֹרֵד Ch. to thrust out, to drive out, to cast out. Dan. 4:32, 29, 30.

טוֹרֵה an unused root, i. q. טַבֵּחַ to be fresh. Arab طَرِي and طَرِي id.; Eth. ጽጋር: raw, unrest. The primary idea is perhaps that of plucking off, so that طَرِي (טַרֵה), may be i. q. טַרֵה, which see, No. 1, a Hence טַרֵה.

כְּחִיבָּה טַרֵדָה (טַרֵדָה) טַרְוָם not yet, Ru. 3:14.

תְּרַפֵּחַ unused in Kal. Arab. طَرْجُ Conj. I. IV. III. TO CAST DOWN, TO THROW.

HIPHIL, Job 37:11; אֲנָשָׁבִי יְמִינָתִיךְ “also upon he showers (God) casts down a thick cloud;” words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Wolkenbrud). But the Arab.

طَرْجَ followed by على signifies also, to cast upon, to place upon something (compare מָרָחָה a load); so that it may be translated, “he loads the cloud with a shower.” Symm. ἐπιβάσει.

מָרָחָה m. burthen, trouble, Deu. 1:12; Isa. 1:14. (Chald. מְרַחָה labour, weariness, מְרַחָה to be wearied; *Aeth.* מְרַחָה: id.)

מְרַדֵּה adj. f. מְרַדֵּה fresh, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root מְרַדֵּה.

מְרַטֵּחַ an unused root, prob. i. q. מְרַטֵּחַ to pluck off; compare מְרַטֵּחַ to cut off. Hence—

מְרַטֵּחַ pr. a cutting off, a part cut off (der Abschnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence beginning [“although I do not lay this derivation down as certain”]. Always used as an adverb.

(1) מְרַטֵּחַ prop. in the beginning, before the beginning, i. e. before that, previously, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7; Job 10:21, מְרַטֵּחַ “before I shall go;” but more often in a past sense, Jer. 1:5, “I sanctified thee מְרַטֵּחַ before thou camest forth.” Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, מְרַטֵּחַ, comp. the Germ. *er nicht kommt*. (The usage is similar of the particles מְרַטֵּחַ and לֹא not yet, and מְרַטֵּחַ then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) מְרַטֵּחַ i. q. מְרַטֵּחַ properly from the beginning,

for before the beginning, Hag. 2:15. Compare מְרַטֵּחַ in the phrase מְרַטֵּחַ בְּרָאשָׁתֶךָ Isa. 46:10.

(3) מְרַטֵּחַ (in acc.)—(a) not yet, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 9:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. מְרַטֵּחַ before that, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

תְּרַפֵּחַ fut. מְרַפֵּחַ, once יְצַרֵּף Gen. 49:27.—(1) TO PLUCK OFF (kindred to מְרַטֵּחַ, comp. Gr. θράντω), hence Arab. طَرْفَ to be fresh (frisch abgebrochen), Heb. מְרַטֵּחַ, מְרַטֵּחַ No. 3.

(2) to pull, tear, in pieces as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psalm. 22:14; Nah. 2:13. Metaph. used of anger, Job. 46:9; 18:4; and thus even of God, Psalm. 50:22, מְרַטֵּחַ “lest I tear” like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHIL, to tear up food, i. e. to make some one eat, to feed, Prov. 30:8. Hence the following words—

מְרַטֵּחַ adj. fresh, newly plucked, of a leaf. Gen. 8:11; see the root No. 1.

מְרַטֵּחַ m.—(1) a green leaf, a leaf newly plucked, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. מְרַטֵּחַ, Syr. مَرْتَفَعٌ id.)

(2) an animal torn in pieces, the prey of a wild beast. Job 4:11; 29:17; 38:39. מְרַטֵּחַ “mountains of prey,” i. e. of predators, thieves, whence they come forth for booty, Ps. 76:5.

(3) food, Prov. 31:15; Mal. 3:10; Psalm. 111:5; comp. the verb in Hiphil.

מְרַטֵּפָה f. coll. that which is torn in pieces, cattle torn (by wild beasts), Gen. 31:39; Ex. 9:12; Lev. 7:24.

מְרַפְלִיאָה Ch. [Tarpelites], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαιοι.

יָדָה, the tenth letter of the alphabet; when used as a numeral denoting ten. There can be no doubt that the name of this letter יָדָה as well as the Heb. יָד signifies hand (comp. יָדָה pl. יָדָה from the unused יָדָה); and in the Phoenician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Ethiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is Yod (יָדָה), are in Arab. and *Aeth.* يَد, as grammarians have shown (see Lehrg. § 105, A), as يَد, يَد, يَد: